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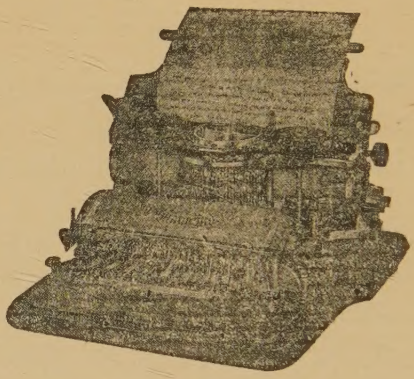

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Yale Divinity Quarterly

Vol. IX MARCH, 1913 No 4

THE SABBATH, JEWISH AND CHRISTIAN.

B. W. Bacon.

THE origin of sabbath observance is lost in the obscure beginnings of Semitic civilization. So far as Assyro-Babylonian texts throw light upon it their *shabattu* seems to refer to a 'taboo,' a *dies nefas,* an unlucky Friday, of the calendar, on which if any work were begun it would issue in disaster. In preëxilic Israel also sabbaths are connected with "new-moons" and belong to the calendar, making them (to ancient apprehension) a religious matter, the affair of the priests. In Israel (for the historical period at least) the sabbaths instead of maintaining a fixed relation to the moon, whose four quarters would each be marked by a sabbath when the first of the four coincided with New-moon, rotate independently. If, as some hold, each (lunar) month originally began with a sabbath, the inconvenience caused by the irregularities of the lunation and the impossibility of dividing it into an equal number of days, soon led to the fixation of the sabbaths at regular intervals of seven days, irrespective of the phases of the moon. In like manner some early Christian sects celebrated Easter uniformly on March 25 (the Julian Equinox) irrespective of the day of the week, or of the phases of the moon.

At all events the institution was primarily religious and sacerdotal. Suspension of all activity (possibly connected with the complete invisibility of the moon at the end of each lunation) was its distinctive feature, and for this a religious or mythological reason was assigned. In Babylonia it was astral, or more exactly astrological. In Israel we are not able to trace the sacerdotal explanation of sabbath observance earlier than the period

of Ezra; for the preëxilic codes (in their authentic form) assign no reason for the command of abstinence from labor on the seventh day. They merely couple it with a requirement to let the land lie fallow every seventh year. The reconstructed legislation of the Priestly Code (450 B. C.) introduces a new conception and gives it tremendous emphasis by placing it at the head of the entire calendar system in the story of creation. This story is borrowed from Babylonian sources, but the casting of it in hebdomadal form is probably due to the author of the Priestly Code (450 B. C.). According to this interpretation the origin of the sabbath was the 'resting' of the Creator after six days spent in the work of creating the heavens and earth and all their content. Man, to honor God, must follow this example. Just as mimetic magic reproduces *in petto* the act it wishes to see accomplished by supernatural power, just as the ritual of the 'mysteries' dramatically reproduces the career of the divinity, so must the creature honor his Creator by an ordering of life in imitation of His alternate activity and rest. This is the distinctively sacerdotal interpretation of the Sabbath, which (however fanciful its reason assigned) is probably correct in associating it with the calendar and festal system of the Jewish luni-solar year. In its purity, however, this sacerdotal sabbath has no humanitarian interest whatever. Man is made for the sabbath, not the sabbath for man. It is not strange that coincidently with the dissemination of this priestly theory, sabbath-keeping begins to assume the enormous importance which it possesses for post-exilic Judaism, and still more for the Pharisaism of the synagogue. The Pharisee has no interest in ritual as such. He has intense interest in whatever is prescribed in the Law, ritual or not. The performance of any act required in the Torah of Moses is meritorious, and the more inscrutable the reason for the requirement, the more merit in obedience. Utility to man would only detract from the value of things done in the exclusive service of God. Hence the tithing of mint and anise and cummin, and the childish absurdities of Rabbinic casuistry on abstinence from labor on the seventh day.

Prophetism is the revolt of ethical and humanitarian religion, springing fresh from the consciousness of the present-day peasant or man in the street, against mere ritual, form, and dead conven-

tion. In its golden age, from Elijah and Amos to Jeremiah, prophetism laid hold of the dry bones of Israel's ceremonial religion and made them live. The shrines of popular pilgrimage were rebaptized into memorials of covenant between the patriarchs and Yahweh that brought Israel up out of Egypt. The *baalim* were cast out. Sacrifice and offering were compelled to take a new and higher meaning on pain of abolition. Observances of fast and feast were also compelled to take service in the great movement for justice, mercy, and the breaking of the yoke of oppression. Otherwise these too must sink in contemptuous oblivion. It is in this period that a 'Deuteronomic' hand attaches to the ancient 'Elohistic' code of Ex. 23:10-19 (=Ex. 34:14-28 J) in the law of the Sabbath (Ex. 23:12; cf. J. Ex. 34:21) the humanitarian motive: "that thine ox and thine ass *may have rest,* and the son of thy handmaid and the alien *(ger), may be refreshed.*" Deuteronomy itself, represents as a whole the recasting of existent law, especially the Book of the Covenant (Ex. 19:1—24:11 E), in the interest of purer worship, higher and more humane morality, in short in the 'prophetic' spirit. Here again the law of the sabbath is not based as in the Priestly Code on the sacerdotal motive, but on the humanitarian. Instead of the priestly redactor's addition in Ex. 19:11 to the Elohistic decalogue: "For in six days Yahweh made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore Yahweh blessed the Sabbath day and hallowed it," we have in Dt. 5:14, "That thy man-servant and thy maid-servant *may have rest* as well as thou," repeating Ex. 23:12, and in addition, "And thou shalt remember that thou thyself wast a slave in the land of Egypt, and Yahweh thy God brought thee out thence by a mighty hand and by a stretched out arm: *therefore* Yahweh thy God commanded thee to keep the Sabbath day."

It is needless to point out, after this, how thoroughly in line with the general message of prophetism is the great chapter of Deutero-Isaiah (Is. 58) on fasting and sabbath keeping. Neither observance is acceptable to Yahweh unless it be an "undoing of the bands of the yoke and letting the oppressed go free, and that ye break every yoke. Is not this the fast that I have chosen, to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" The surprising thing is only that the

first mention of the sabbath comes so late in the conflict of the sacerdotal with the prophetic ideal. It is as if its significance hitherto had been too small to give it place.

In the period of the New Testament its importance had grown. Synagogue legalism gave sabbath-keeping so exalted a place among its various "works of righteousness" that in Rome itself the Jew was known as the "sabbath-keeping Jew." The humanitarian ground was still present in the letter, for it had been embodied in 'the Scriptures'; but the casuistry of the rabbis, as finally crystallized in the Talmud, shows which direction the religious motive was taking. The increasing severity and closer definition of sabbath requirements shows that not benefit to man, but merit with God was the motive. Sabbath keeping was the Pharisee's typical 'observance.' Temple-worship was increasingly inaccessible to the majority. After 70 A. D. it became entirely extinct and the extinction was felt more as a relief than as a loss. Judaism as we know it arose, the delocalized Judaism of scribe and synagogue, of legal observance and purification from Gentile pollution. Unlike the sacrificial system the calendar of feasts and fasts could be observed everywhere. By circumcision, ablution and the rules of diet the son of Abraham kept himself unspotted from the surrounding world. By observance of fasts, feasts and sabbaths, but especially by strict observance of sabbath, he paid his regular tribute of worship to God. For in the sacred calendar of "days and months, and seasons, and years" the sabbath was most frequently recurrent and most fundamental. The legal Jew was known everywhere by his keeping of sabbath.

The movement of John the Baptist, taken up and carried to its ultimate issue by Jesus was felt from the very outset, and was acknowledged, to be a revival of prophetism. It was a revolt against religious convention, a return to the fresh springs of morals and faith in the breast of the every-day man. In Galilee religious convention was not represented by temple and priest, but by synagogue, scribe and Pharisee. The yoke of the law was a delight to these. It would be such to every man who bore it in the conviction that it guaranteed him the special favor of God. 'Publicans and sinners' and the proletariat *(am-haaretz)* which flocked to the baptism of John found it otherwise. To them the law, under scribal interpretation, was rapidly becoming "a yoke

which neither we nor our fathers were able to bear." Sabbath keeping as scribes were now defining it was relatively easy for the well to do. Its real hardships fell upon the poor. No wonder the conflict over this requirement assumes the most prominent place of all in the story of Jesus' battle with the synagogue authorities. Of all the many accounts in our Gospels of his collisions with the scribes over the sabbath there is not one in which Jesus does not appear as the opponent of sabbatarianism, denying its right to regulate his conduct and that of his disciples, boldly and even defiantly championing the right of the poor and weak to subordinate ritual observance to kindness and humanity. "Go learn what that meaneth 'I will have mercy and not sacrifice'," "The sabbath was made for man, not man for the sabbath." These are the indignant watchwords of his conflict. In view of the conditions the real wonder is Jesus' conservatism. There is no instance in our Gospels of his taking the side of the legalists in the specific matter of sabbath keeping. They only state in general that his attitude was not iconoclastic, but interpretative. He came not to destroy the law but to deepen its significance. He even referred those in doubt regarding duty to "the scribes who sit in Moses' seat." But in an uncanonical fragment, probably authentic though resting on no adequate authority, we are credibly told that Jesus reproved mere laxity, while in the same breath commending conscientious revolt against sabbatarian tyranny. "And as he passed by he saw a certain man working on the sabbath, and said unto him, Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed, and a transgressor of the law."* It was not, then, for lack of appreciation of the value of the sabbath that Jesus opposed "heavy burdens and grievous to be borne" imposed by the scribes. It was in order to make it "a delight, and the holy (day) of Yahweh honorable," a day of the breaking of every yoke, and of letting the oppressed go free.

Paul's attitude toward sabbath keeping is what we might expect from the great anti-legalist. In Galatians and Colossians, where he opposes a propaganda of legalism among his Gentile converts, the observance of "days and months and seasons and

*Addition to Lk. 6:4 in Codex Bezae.

years" is the specific reason assigned for his "despair of" them. In Colossians "sabbath days" are objected to by name. In Romans, where the situation is reversed and the duty inculcated is consideration for the "weak" on the part of the "strong," observing of special days is tolerated. The main point is that each, whether "observing the day" or "counting every day alike," should be "fully persuaded in his own mind." The Christian must act conscientiously, and not from mere self-indulgence or laxity, as in the story of Jesus and the man working on the sabbath.

The toleration demanded by Paul out of consideration for the scruples of the weak brother of Jewish training continued at first to be accorded in the church. While the generation still lived that contained a proportion of actual converts from Judaism, sabbath-keeping might still be observed in Christian communities side by side with the growing practice of coming together "on the first day of the week." After 70 A. D. conversions from Judaism ceased almost entirely. Relations between church and synagogue became more and more embittered. Observance of Jewish rites was not always tolerated by Gentile Christians, even when accompanied (as was not always the case) by reciprocal toleration from the Jewish. Sabbath-keeping by Christians in particular was denounced as heresy and formally condemned by councils as "Judaizing." The sands of Egypt have restored us but a few years since a bit of contemporary evidence. The second Oxyrhynchus logion (150-200 A. D.) puts in the mouth of Jesus a curious parallel to Mk. 2:18-3:6 describing Jesus' opposition to (synagogal) fasting and sabbath-keeping. "Jesus saith: Except ye fast (renounce) the world, ye shall not find the kingdom of God; and except ye sabbatize (cease observing)* the sabbath, ye shall not see the Father."

But even more rapid than the disappearance of sabbath-keeping had been the growth in the church of observance (if mere

*Another interpretation of "sabbatize" would be "make a universal rest of." This would agree better with the stereotyped parallel drawn by all early Christian writers on this subject, who always represent the 6000 years of world history plus the 1000 years of the Messianic reign as corresponding to the six days of God's creative activity and his seventh day rest. So Heb. 4:9.

transfer of the synagogue custom of public meetings for prayer, worship and edification, *without* the Mosaic prohibition of labor can be called 'observance') of "the first day of the week." In Rev. 1:10 (95 A. D.) this is already designated "the Lord's day," but it was a full 1500 years more before the first proposal (that of the Rev. Nicholas Bound of Scotland in 1599) to transfer to this day the obligations of the fourth commandment.

What 'the Lord's day' actually commemorates is scarcely less obscure than the origin of its Jewish predecessor. Doubtless it commemorates the resurrection of Jesus from the dead "on the third day according to the scriptures." But why was this raising up of the spirit of Jesus out of Sheol "from among the dead" dated "on the third day"; and where was the basis of "scripture"? Jesus' "resurrection" is a totally different matter from his "manifestation" to Peter and other disciples. It had occurred before it; but how long before we do not know. The belief has no connection with the story of the women and the empty tomb; for Paul makes no allusion to this, and the story itself, reliable or otherwise, does not pretend to have come to light until long after the tradition of "the third day" was established. Some think it rested on a prediction of Jesus meant in a general sense (as in Lk. 13:32), but later interpreted specifically in connection with some Scripture (Hos. 6:2?). Others seek an explanation of the observance of the "third day" in current mythology. The fact remains. We have the day with all its indelible associations. It enshrines all the customs of worship and edification at home and in the sanctuary that our religion takes over from its Jewish ancestry; and it adds to these the message of the Resurrection. As long as there is a Christian church its Sunday will signify both the sabbath of Jesus and the Lord's day of those who proclaimed his gospel. Conversely no more deathly shadow could overcast the church than the fading of its resurrection glory into "the light of common day."

Puritan reaction to legalism has led to three centuries of well-meant effort to 'Judaize' the Lord's day. The fourth commandment, emended without authority to read "first day" instead of "seventh day," has been wrong-headedly put above the teaching of Jesus and of Paul. Shall we be more loyal to the spirit of Jesus and Paul if we seek only to destroy and not to fulfill?

Shall we lose the present day values of this priceless institution of home and church, the fruit of four millenniums of religious growth because of our impatience at sacerdotal tyranny? Shall we be 'liberals' only that we may "do our own pleasure"? Or shall we reinterpret, and conserve, and Christianize our sabbath, making the Lord's day a day "to loose the bonds of wickedness, to undo the bands of the yoke and to let the oppressed go free," a day to "call upon the Lord, and he shall answer thee," a "delight," "honorable" and "the holy of the Lord."

CHINA: PAST, PRESENT, AND FUTURE.

JOHN NELSON MILLS, D.D.

(On January 22, the student body was profoundly stirred by an address on missionary opportunities delivered by Rev. John Nelson Mills, D.D., of Evanston, Illinois. Dr. Mills has recently returned from a world tour and stated at the outset that what he should say would be from the viewpoint of the Christian tourist and not the missionary or pastor. We are not able to publish the whole of Dr. Mills' address but present herewith a part of that section of his remarks which dealt with China. The inspirational value of the address is of course largely lost in a reproduction of this kind but the facts stated here, which were very carefully verified by Dr. Mills, we believe carry with them an immense weight of conviction.—*The Editor.)*

WE are so accustomed to think of the Orient as slow and decrepit, that a year in the west is equal to a cycle in Cathay, that we are totally unprepared for the rapid progress now being made in the East. And yet to find out the latest history of the world and the newest form of the world's geography we must consult a morning paper. This is the day of "Young China," "Young India" and until lately of the "Young Turk."

The first encyclopedia Brittanica devoted just twenty-five words to Japan. No nation has had so much written about it in the last

twenty-five years as Japan. It has advanced more in fifty years than any nation which the world ever knew.

China's revolution lasted four months; ours lasted seven years. China accomplished all this upon good terms with the reigning Manchus, so that the retiring dynasty recommended the new government to the people. A century of enmity followed our war.

China's constitution was formed in six months. It took us six years to formulate ours. Verily the saying of Wen Hsiang, a great prime minister of the last century, is coming true: "You complain that China moves too slow. The time will come when you will complain that she is moving too fast." Also that of Napoleon at St. Helena: "When China is moved, it will change the face of the globe."

When asked how long the Chinese had been preparing for the revolution, Dr. Sun Yat-Sen replied: "Two hundred years." Indeed, China has been always in large part a democracy. There never has been any caste, or hindrance to travel. Unpopular provincial officials always had to be recalled. A great Emperor, 350 years ago, made a decree against foot-binding. The decree was unpopular and had to be recalled.

China is a wonderful nation. It has thirty-seven centuries of known history. Of the seventy nations mentioned in ancient history, only China remains. It is coeval with Babylonia and Nineveh. It is as old as the pyramids. It has never changed, and when conquered has always assimilated its conquerors. It is the most homeogeneous nation in the world.

China has accomplished great things. It invented printing, and used movable type 500 years before Guttenberg. Germany used paper in the twelfth century, but China 150 years before Christ. China invented gunpowder, using firearms at the beginning of the Christian era. It also invented the mariner's compass, and was first to manufacture porcelain and silk. China introduced chess and playing cards, and may have invented the arch, which has so revolutionized architecture. Reinforced concrete has been used in China for a thousand years. Accurately recorded astronomical observations were made in China 200 years before Abraham left Ur of the Chaldees. We have had banks and issued bills of exchange for a few hundred years; China has had these since the

Middle Ages. The oldest newspaper in the world was published in China until recently.

The Chinese are a remarkable people. Lord Woolsey said of them: "To me they are the most remarkable race on earth." When General Grant returned from his tour of the world, he said that the two greatest men he met were Bismarck and Li Hung-chang. Two things account for this: First, the nation's great age. In the eyes of the Chinese all other nations are upstarts compared with his. Another thing is his education. Say what we will against the old Chinese educational system, it aimed to develop character. It is the same as if a man's education to-day consisted of committing to memory the works of Bacon, Locke, Milton, Shakespeare and Benjamin Franklin—Franklin was really a Confucianist. There is no modern science there, and little that would prepare a man to become a general of the army or a commander in the navy. And yet it developed great reverence for learning. Two million people took these examinations annually. If they failed once, they tried again, continuing some times until they were seventy years of age. If necessary, a community would contribute to the support of the aspirant. And when successful, he was a marked man, to whom the highest office in the land was open, if the degree was the third.

The Chinese have a guild whose purpose it is to gather up printed and written paper from the streets. No Chinese would ever step upon these. These are carefully gathered and burned, not in an alley or a common furnace, but in one especially prepared for that purpose. One thousand years ago an emperor of China gathered together into a library 200,000 volumes of Chinese books. At that time our ancestors could neither read nor write, and many of them lived in holes in the ground and wore skins for clothing. Instead of pictures the Chinese put upon their walls ideographs or sentences from the classics.

And what of China's future? "I have always thought and still believe the Chinese to be the great coming rulers of the world," said Lord Woolsey. In a magazine article published in Great Britain last winter, Sir Hiram Maxim said there would be just three nations on the globe in the future—the United States, Africa and China. Our John Hay said: "He who has the key to the Chinese character has the key to the world's history for the next 500 years."

This is so because, in the first place, of China's enormous size. It is one-third larger than all Europe. It is equal to the United States with Alaska and several Great Britains combined. Second, because of its vast population. It has over 400,000,000 of people—nearly one-third of the human race. China has more people than the continents of North America, South America, Africa and Oceanica. Put them in ranks with joined hands and they would encircle the globe at the equator ten times. March them past in single file and the procession would never end, because, as soon as the present generation had gone by, there would be a new one on the earth. Third, because of the kind of people they aré.

They are the strongest race on earth. They can work an unlimited time in any climate. No nation can stand before them in business. Japan as well as the United States keeps them out. The Jew, the Scotchman and the Yankee all go down before the Chinese. They are much opposed to war. But we must remember that Tenghiz Khan, Tamerlane and Kublai Khan were Chinese. Fourth, because of its enormous resources. China has 600,000,000 acres of arable land. Baron von Richthofen reported to the German government that the province of Shansi alone could supply the world with coal—much of it anthracite—for 1,000 years. A little doubtful of this report, the Germans sent three other experts to China. These reported that the only error which Baron von Richthofen had made in his report was that he should have said 2,000 or 3,000 years. Charles M. Schwab says that he can put Chinese pig-iron down in California cheaper than he can send it there from Pittsburg. All of these wonderful resources are virtually untouched because of Chinese superstitions. To dig in the ground, to lay railway tracks and to stretch telegraph wires was to reap the enmity of the evil spirits, until a few years ago.

China is showing that she is ready to take up with modern progress. There are now 7,000 miles of railroad in China and 70,000 more projected. Whereas, twenty-five years ago China had but one native newspaper, she now has 200. A great woman suffrage meeting held recently in Peking was attended by 1,800 people, 800 of whom were women. Whereas, there were but two government schools in 1900, there were 53,000 in 1910. China to-day has parcel post and cheaper postage than the United States.

And what of religious progress? The old temples I found deserted are used for schools or barracks. Dr. Sun Yat-sen, the founder of the new republic, is a nominal Christian. While Yuan Shi-kai, president of the Republic, is not a professing Christian, he sends his four sons to the mission school at Tientsin, and has lately contributed a new wing to one of the mission buildings. His private secretary, Mr. Wellington Koo, was president of the Chinese Christian Association in this country. General Li, vice-president of the Republic; Mr. Wu Ting-fang and Mr. Wang Chang-wei, members of the first cabinet; Mr. C. T. Wang, once acting Minister of Commerce, and Dr. W. W. Yen, Vice-minister of Foreign Affairs, are all Christian men. Likewise, the chairman of the committee which drafted the new constitution. One-third of the Fuchow Provisional Assembly is Christian, nine-tenths that of Nanking, and all but two members of that of Canton are from Christian schools, as were also nine of the twelve successful candidates in the first modern civil service examination; 340 out of the 860 Chinese students in America last year were Christians.

What must it mean to the Chinese to write, as he must this year, "A. D. 1913"? And yet when Morrison essayed to go to China from England in 1807, he could find no British ship's master willing to take him on so foolish an errand, and so he had to embark from New York.

With China, America is easily the most favored nation. And this because, in the first place, nearly all of the Americans in China are missionaries. Thirteen of the sixteen colleges and universities in China, as well as all the women's colleges are American. The first six colleges and universities established by the Chinese government were all opened by Christian missionaries, of whom four were Americans. The first public school system was organized by Rev. W. M. Hayes, D.D., of America. In the second place, the Indemnity College, founded from the indemnity fund so wisely and generously returned by our government, sends to this country 100 students every year. In the third place, because it is well known that America has no territorial ambitions in China. And in the fourth place, because of Anson Burlingame. Mr. Burlingame was United States minister to China in the early sixties. And so much loved and trusted was

he by the Chinese that they sent him to make treaties, not only with our own country, but with the nations of Europe.

Tradition has it that an early Chinese emperor, hearing of a new religion born in the West sent thither his wise men to bring it to China. These men, instead of going to Palestine, were diverted into India and brought back Buddhism instead of Christianity. Who can estimate the change in the Chinese character and nation if during these centuries Chritianity had been chosen instead of Buddhism? But to-day the great and influential men of China are reaching out to America, as well as to the other Christian nations, with the hope and prayer that we will help them to break asunder the bands that have bound them these many centuries to crude and debasing superstitions which have prevented their continuing during the last 1,000 years the splendid march of progress which they had begun.

PRINCETON THEOLOGY.

F. C. PORTER.

THE one hundredth anniversary of Princeton Seminary was celebrated last May, and the proceedings on that occasion are published in a sumptuous volume. In further commemoration of the same event the members of the faculty have issued a volume of Studies* which may fairly be taken as representing in a formal way the teachings and scholarship of the school. Both in appearance and contents the volume is worthy of its occasion and of its purpose. If to these studies we add President Patton's sermon on Princeton Seminary and the Faith, and Professor Warfield's able article on Christless Christianity in the *Harvard Theological Review* of last October, we get a very definite idea of what Princeton stands for. About this indeed we are nowhere left in any doubt. President Patton declares that "the theo-

* *Biblical and Theological Studies.* By the Members of the Faculty of Princeton Theological Seminary. Scribner's, 1912.

logical position of Princeton Seminary is exactly the same to-day that it was one hundred years ago." It was founded to teach the Augustinian or Calvinistic theology and has taught it "without modification." It is impossible to review here the fifteen elaborate essays that make up this volume, and so to show in detail the methods and results of this radical conservatism in the fields of Biblical, philosophical, and practical theology. A few brief statements must suffice. Dr. Davis finds that in Isaiah ix:6-7, Messiah is identified with Jehovah and yet distinguished from him, and that this is an anticipation of the Christian truth of the incarnation. Dr. Allis finds in Isaiah xliv:24-28, a metrical structure and a chronological movement from which he infers that this passage, with its reference to Cyrus, is by Isaiah, and that therefore all of "Deutero-Isaiah" belongs to him. Dr. Machen studies the subject "Jesus and Paul," and concludes that Paul was taught by the risen Christ whatever in his doctrine goes beyond the words of the earthly Jesus, and that Paul and primitive Christianity can be explained only on the supposition that Jesus, on earth, was a supernatural being. Dr. Wilson attempts to prove that the Aramaic of Daniel is early and eastern and that the book was written in Babylon in the sixth century. Dr. Armstrong studies the resurrection appearances of Jesus, and arranges conflicting accounts in a chronological sequence,—first Jerusalem, then Galilee, then Jerusalem again. The method which treats the Gospel narratives as supplementary, "the method of addition," he finds the only correct method of Gospel study. Any other procedure is due to a preconception against the supernatural character of this history. Dr. Vos's essay on the Eschatological Aspect of the Pauline Conception of the Spirit is one of the most valuable in the book. But he also is under the domination of the word supernatural. Paul's conception of the Spirit is primarily eschatological, secondarily ethical. Spirit is the other world, the world to come. It is Christ's gift after the resurrection, and he imparts it, or himself, to Christians in a way which anticipates and pledges the believer's possession of the heavenly world. The essence of the eschatological religion of Paul is not the mistaken idea of the nearness of the end, but the true idea that Christ is a super-

natural being and the Christian life a supernatural experience. On the other hand to put the ethical above the eschatological, as some do, is to rationalize Paul's Christianity, that is, to contradict it; "under the pretense of a refined spiritualism to attack the very substance of Biblical supernaturalism." Dr. Warfield studies the Emotional Life of our Lord on the basis of the four gospels, without distinction, and finds that what appear at first thought to be the most human of Christ's emotions are the most divine, because they belonged to him not as man, but as sin-bearer.

These biblical studies seem to me to be ruled by the determination to use modern critical methods only so far as they can be made to support traditional interpretations and sustain the inerrancy of the Bible. For this purpose a last resource is always at hand, the assertion that other interpretations rest upon anti-supernaturalistic, and hence anti-Christian, assumptions. This discrediting of modern biblical criticism is no doubt undertaken in the interests of faith; but when for the sake of faith in Christianity faith in the human mind and in its capacity to reach the truth is sacrificed, what is this but a dangerous form of unbelief in God?

What then is the theology which produces these biblical studies? It is ably expounded by Dr. Patton in his article Theological Encyclopedia, and in his anniversary sermon; by Dr. Warfield in the *Harvard Review*; by William Benton Greene, Jr., on The Supernatural; and by Casper Wistar Hodge, Jr., on The Finality of the Christian Religion. I have read these essays with a real desire to correct my own prejudices and to find the measure of truth in a point of view different from my own. There are here interesting reviews of modern theological discussions, centering, in Germany, in the school of comparative religion, with Troeltsch as its chief spokesman, while on the one side are Ritschlians of various sorts, and on the other men of the modern Positive direction. From the superior height of a dogma which has not changed and will not change, which has therefore no problems, these writers, old and young, survey and judge the various efforts to work out a modern theology in accordance with the modern sciences of nature and history and the human mind. They put their fin-

ger on the spot where each is ailing, and show that nothing modern is Christian. Dr. Warfield describes Christianity as a great main current flowing through Paul and Augustine and Calvin and the Westminster Confession, and likens all these modern movements to swirling eddies on this side or on that. The word Supernatural is the ruling word in these essays and to this not only the rational but also the moral nature of man is sacrificed. Indeed I find myself asking whether to this "Supernatural" God himself has not been sacrificed as well as man. It is certainly strange that a theology which claims to be biblical, and to be alone in being biblical, gives the ruling place to this unbiblical word. Who then, we must ask, is this Supernatural, spelled often with a capital and referred to with a personal pronoun? Of God, the Father, the New Testament teaches us, and of Jesus Christ, and of the Holy Spirit. But the Supernatural is not God, for the range of its operation is severely limited, whereas all things are from God and unto Him. It is not Jesus, for it is above all else unhuman, while Jesus was man. It is not even, as one might suspect, the Spirit, for it is not possible to exclude the biblical Spirit of God from common human nature and even from the physical universe. The idea of immanence lurks near the word Spirit, and immanence is the very opposite and contradiction of the Supernatural. This Supernatural has his distinctive character in the fact that he does not act in nature, or in humanity in general, but only in the biblical miracles, culminating in the miracle of redemption, and issuing in the miracle of the Christian new birth and new life. He is the exclusive God of Christianity, much as Yahweh was once the exclusive God of Israel. He is not the God who rules the world, but the God who interferes at one point in its order and sets right an otherwise hopeless defect. The accompaniment of an exclusive God is an exclusive spirit; and nothing is more characteristic, and nothing from the modern point of view more startling than the exclusive claims which these essays put forth. Dr. Warfield's frank purpose in his Christless Christianity is to deny the name Christian to all who use it in any other sense than his own; and Dr. Patton will force us to take sides in what he thinks the great battle of the twentieth century, the "struggle be-

tween a Dogmatic Christianity on the one hand and an out-and-out naturalistic philosophy on the other." One who believes that Jesus reveals God's eternal nature and teaches God's eternal will, is not on that account a Christian; nor is one a Christian who thinks of the death of Christ as having an ethical character and an ethical effect; nor one who believes that Jesus is to be imitated; nor one who thinks that in other religions there is any helpful revelation of God or possible approach to him, or that essential Christianity is possible without a knowledge of Christ. The question what Jesus believed is "not a matter of so much importance." Christianity has nothing to do with "the natural moral or religious sentiments of man." The fundamental heresy is the idea that Christianity is "universal human religion," instead of "a historical redemptive miracle occurring once for all." It is not "the ethical spirit which we all naturally approve and which was manifested in Jesus"! The miracles of Jesus are of greater importance to us than his teachings. To regard Jesus as an ethical ideal is to deny his uniqueness, and is "consistent with atheism." So Jesus also is sacrificed to the God Supernatural.

But it is said—and on this in the end everything turns—that the dogma which is called Calvin's and Augustine's is also Paul's. The "high supernaturalism" which is here gloried in is repeatedly declared to be that of the New Testament. We must "either give up the Scriptures as no longer having authority, or take them at their face value and in their plain and obvious meaning." The issue is "whether we shall go on believing in what Paul teaches or give him up altogether." My last comment then must be a flat denial that the doctrine of these essays is the teaching of the New Testament. The ruling word Supernatural is not only not a New Testament word, but it, and its opposition to the natural, the rational, the human, is not a New Testament idea. That it is possible to find the Calvinistic dogma in the New Testament by an arbitrary selection and interpretation is true. It was also possible to find Pharisaic legalism and exclusiveness in the Old Testament. Indeed this could well claim, as it did, to be the face value and the plain and obvious meaning of the Law and the Prophets. Jesus looked below the surface of the Old Testament when he

found his own religion in it; yet what he found is to the modern student also the deeper meaning, the higher value, the total tendency of Israel's history and literature. The New Testament is not a book of dogma, and is not understood in its true character when it is so interpreted. Christianity includes a great and an increasing number of men and women to whom Dr. Patton's and Dr. Warfield's definition of what the Christian religion has always been appears neither at all credible in the light of our present knowledge of the world, nor the real meaning of the New Testament. Multitudes of Christians have found relief in the rediscovery of Jesus, for which historical criticism and the historical spirit have opened the way, and believe that the main current of Christianity so far as it has turned away from him, should turn back into its original channel, or at least flow forward in its original direction. Christianity is what it is; and to deny that such people as these are Christian is to deny a fact. Moreover exclusiveness is not the ruling spirit and deeper meaning of the New Testament religion, but is its contradiction. The word spiritual characterizes New Testament religion better than the word supernatural; and it is not a word which obliges us to accept a new name for God, nor one which allows us to exclude from the right to the Christian name any who have only this claim to be "of Christ" that they are trying to do the will of his Father.

BOOK REVIEWS.

Spiritual Culture and Social Service. By Charles S. Macfarland. Fleming H. Revell Company, 1912.

"To apprehend the moral magnitude and contemplate the spiritual force of Jesus is the solitarily supreme desire of the mind of man, and to appropriate His life the loftiest endeavor of a human soul." This sentence strikes the keynote of the purpose of Dr. Macfarland's book, perhaps also the keynote of his life. Because such is his life ideal, and because it has been wrought into a rich and large ministry, this book is a strong and welcome contribution to that growing literature on social Christianity.

The author has lived close to men; he has shared their joys and burdens and sorrows. He has also lived close to the Master of men, and has brought to us a deep emphasis upon the spiritual qualifications for social service. "There is no lasting, perfected social service without its commensurate spiritual culture, and the one will be as real and abiding as the other is deep and reverent." And, "there is no substitute for religion." We have all believed this, but we believe it with a new intensity and purpose for service as we turn from the reading of this book. It is a veritable handbook of that spiritual culture which must equip men to a social service which will help others to the true apprehension of the moral magnitude and spiritual force of the Master.

F. L. Hall.

The Beatitudes. R. H. Fisher, D.D. *A Cry for Justice.* John Edgar MacFadyen, D.D. *The Lenten Psalms.* John Adams, B.D. Scribners, New York, 1912. Pp. 141, 151, 124 respectively. 60c net per volume.

These little books are the first to reach us of "The Short Course Series" edited by the Rev. John Adams and contributed to by some of the most prominent expositors on both sides of the Atlantic. Twenty-two volumes are promised for appearance this winter. A General Preface to the Series appears in each volume. The purpose is here stated. It is to accommodate to the spirit of our times the help that in the past came to the preacher and the layman in the "long course" of exposition lectures. In our modern life these smaller courses of six or eight "connected studies" are felt to have a greater appeal. The courses are so constructed as to be of value to the Sunday School or Adult Class as well as to the preacher for sermon preparation or spiritual culture.

The Beatitudes is clear and convincing. The kernel of the Master's thought is dealt with in a modern and appealing way and the material well ordered for class use.

A Cry for Justice is a study of Amos' Sermons. No more need be said of it than to state that it holds the reader by that same charm of presentation that marks Dr. MacFadyen's other and larger works.

The Lenten Psalms by the editor of the series is more minutely exegetical and although for that reason not so well adapted to hold the interest of ordinary readers, is packed with a wealth of suggestive material.

Each volume closes with an appendix which gives hints for further reading along the line of study with which it deals.

F. C. S.

The Renascence of Faith. Rev. Richard Roberts. The Fleming H. Revell Co., New York, 1912. Pp. 318. $1.50.

The "innate materialistic bias" of human nature has been aggravated by materialistic teaching not only in secular lines but also, unconsciously no doubt, in the church. This has given a lowered life that the writer aptly pictures as the "wilderness." Where full development should have been attained, we have stunted growths if not complete barrenness. Still in the wilderness there is a "voice" heard, the assertion of the supremacy of the spiritual. This is taking the form of a call to human brotherhood, not in word but in reality. Religion is not the Christian religion until it becomes militant, a real sacrifice, a real consecration. Properly interpreted this is the teaching of Jesus. Much more it is that life of which Jesus was the full embodiment. Conversion as the early church taught it is the passport into this life. It is a rebirth which even "respectable people grown up in respectable circles" need to make their lives vigorously religious, *i. e.*, Christian. The church must, with the reconstitution of society as its goal, keep this evangelistic note central.

The writer distinguishes as well as relates the terms Jesus and Christ. They are not exactly synonomous. In Paul the term Christ implies that of which Jesus was the perfect embodiment and manifestation in history. The term Christ is "super-historic." This distinction enables the writer, in articulating as he sees it, the processes of Atonement or Reconciliation, to make, with better logic than many preachers, the transition from the historic facts of Jesus and his work to the spiritual processes of modern social reconstruction.

We may not all see modern life as so much a wilderness or hear the voice of a new spiritual revival as one so lately arrived. Yet

we will all agree that the reverend gentleman has escaped happily from the other-wordliness that has vitiated the message of the church too long. J. H. Philp.

Expository Preaching, Plans and Method. F. B. Meyer. George H. Doran Company. Pp. 141. $1 net.

The value of this brief treatise is threefold. In the first place, it describes and glorifies a type of preaching which is being neglected in all too many pulpits. In the second place, it opens the door of the study of a sucessful preacher, who chats with us familiarly about his ideals and methods of sermonizing. In the third place, every chapter is followed by an expository sermon, thus giving us concrete examples of the application of the principles as well as an interesting picture of the preacher at work. Criticisms suggest themselves, but are for the most part of minor importance. If it were not for the change of type, it would be difficult at times to tell whether one was reading the discussion or a sermon. There is an ever-decreasing number of expositors, who would venture to bring out "the mystical side" of the story of the smitten rock quite so baldly as to write: "Of course, Israel stands for the church in her warfare against the wicked spirits that rule the darkness of this world. Amalek stands for all that opposes the Kingdom of our God, and which resists the deliverance of the world from the hand of the enemy. The rock is obviously our Lord Jesus, who was smitten for us and bruised for our sins. Out of His side, pierced by one of the soldiers, issued forth blood and water." We expect some picturesque, not to say unguarded statements from an author who describes "the gateway through which truth comes" as being "made of pearls saturated in the very phantasmagoria of splendor." But as a whole the work is well done and the aim, which is "not only to demonstrate the value of expository preaching but to show how," is attained. Few things would be more helpful to the majority of ministers than a series of just such volumes from the studies of great preachers. To fuse together, as Dr. Meyer does here, his principles and practices and personality in a single, compact volume is as valuable and as welcome a gift to his fellow-workers as a preacher can make.

Henry Hallam Tweedy.

Faith and the New Testament. By A. W. F. Blunt. T. & T. Clark, London, 1912. Pp. vi+114.

Here are five brief chapters which give in simple, clear treatment the essentials to assist a faith that would walk arm in arm with reason though neither church nor Book is infallible. Any one who is looking for a clean-cut statement of the facts as to the settlement of early Christian tradition and of the canon and text of the New Testament, and for a reasonable discussion of the nature of inspiration, will find this little handbook serviceable. While the chapters were originally delivered as lectures to the Nottingham Branch of the Church Reading Society, and were intended to assist troubled minds in the communion of the Church of England, they are worthy of a wider field of usefulness. The chapter on Canon and Inspiration is of especial interest for discriminating definition, but each of the five is marked by frankness and simplicity which add a literary charm to a writing of value because of the matter it contains.

DANIEL GURDEN STEVENS.

The Religions of Modern Syria and Palestine. Frederick Jones Bliss, Ph.D. Charles Schibner's Sons, New York, 1912. $1.50 net; postpaid $1.65.

This very valuable volume is an expansion of the William Foss Lectures delivered at Lake Forest University in 1908. It is the fourth of the series; the others having been delivered by Frances Landay Patton, Marcus Dods and J. Arthur Thomson.

One who has heard Dean Bliss lecture on Palestine Exploration Work, or read his "Excavations at Jerusalem, 1894-1897" expects to find in this new volume a careful and detailed statement of the subject treated, and in this he is in no way disappointed.

The freshness and originality of the book awaken and hold the interest of the reader. A vast amount of the material has never before appeared in print. The trueness to life, the clearness of expression and the originality of material and treatment, go to make the book a valuable contribution to our literature. It accounts for the origin and development of the Cults in a most interesting fashion. The treatment of the Constitution and Ritual of the Eastern Churches is minute though not tiresome. Chapters

Four, Five and Six give an excellent cross-section of present day Islam in Syria and Palestine. The social and religious life of the people is probably nowhere told in a way more true to life. The reader is permitted to see the characters pass before him, to hear them tell their secrets and to watch them in their private devotions.

O. DELMER FOSTER.

The Modern Student's Life of Christ. By Philip Vollmer, Ph.D., D.D. Fleming H. Revell Co., 1912. Pp. xix+353. $1 net.

The title indicates the author's purpose. For all those who are eager to explore the life of Christ as students, and not merely as readers, this volume will prove a welcome addition to the already large list of helpful guides. The material is comprehensively dealt with and well arranged for practical use. Copious reference literature is indicated. The treatment is scholarly, and the author's attitude is definitely evangelical.

GEO. N. LUCCOCK.

The Science of Spiritual Life. By Marshall Talling, Ph.D. Fleming H. Revell Co., New York, 1912. Pp. 320. $1.50 net.

This work, according to its own word, was written, not for experts, but for students and serious minded laymen. Of the twenty-seven chapters, two are selected as giving the key to the book. One of these is on "The Significance of Progress," and the other on "The Progressive Creation." The universe is regarded as developing, and the human race in process of creation. That is the point on which rests the emphasis of the book. The heavy task to which the modern theologian is called is a re-expression of Christianity in the widest generalizations of science. The ultimate religion will be an advanced form of Christianity, and the keynote of its theology will be the progressive creative activity of God.

GEO. N. LUCCOCK.

What Does Christianity Mean? W. H. P. Faunce, D.D. Fleming H. Revell Co., New York, 1912. Pp. 245. $1.25 net.

This volume consists of the six lectures, delivered in 1912 before Vanderbilt University, on the Cole Foundation, by Presi-

dent Faunce. From the point of view of its essence, he understands Christianity to mean "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men." Accordingly, its goal should be "a world order in which the divine purpose shall be ever more and more completely realized."

GEO. N. LUCCOCK.

Alexander Viets Griswold Allen, 1841-1908. By Charles Lewis Slattery. Longmans. $2 net.

The stream of biography never ceases. Now comes the biography of a biographer. "The Life of Phillips Brooks," by Dr. Allen, his friend and associate of many years, will be read long after the same author's "Jonathan Edwards" and his "Continuity of Christian Thought." So strong, indeed, is the hold which the story of life has upon us, that there is charm even in these busy days, in reading this leisurely memoir of a life of leisure —in the best sense of that word. Dr. Allen had much that is best in the New England character; boldness and vigor of thought, democratic and liberal principles, combined with a reserved and even reticent demeanor, and a hesitancy in action which lagged far behind his aspirations.

His life was spent, practically in the Episcopal Seminary at Cambridge. He was a teacher with a personality, something less rare in his time than in ours. Nothing more exciting than a share in the Crapsey heresy trial came his way. If he sometimes aroused storms by the boldness of some theological opinions, he took good care not to read the reviews. A free, tranquil, spirit-life, without enmity; a life, we think, more possible in New England in his day than in many other time or place.

Mr. Slattery's volume is orderly and well-planned. Dr. Allen and his friends do most of the talking, as Boswell taught us. It is worth while that such a life should be presented, if only as a balance against other types of Americans whose lives, in their own day, made more stir.

H. N. MACCRACKEN.

The Battle of Principles. (A Story of the Heroism and Eloquence of the Anti-Slavery Conflict.) Newell Dwight Hillis. Fleming H. Revell Company. $1.20 net. The book is a careful recasting of a series of sermons delivered by Dr. Hillis in Plymouth Church.

From a glance at the chapter titles it will be seen that all phases of the great struggle are dealt with, and as may be expected from the brilliant Dr. Hillis, the entire heroic tale is set forth with wondrous charm and illumination.

"The Battle of Principles is not a history, though it holds a wealth of fact and information; it is not a philosophy of the conflict, though great fundamental principles emerge into view; it is rather an Iliad, great men appearing in heroic deeds. The South is treated very kindly by Dr. Hillis. "If every Northern soldier were to die today, not one interest or liberty of this republic would be permitted to suffer by the sons of the Confederate soldier" is the expressed faith of the author.

It is distinctly a heart book. It enlarges one's sympathy; it stimulates to noble endeavor. The great deeds and the great men have become great voices calling the reader to make some large adventure "For God, home and native land." The youth of our land will find the book a treasure.

J. W. HOAG.

Main Currents of Modern Thought: A Study of the Spiritual and Intellectual Movements of the Present Day. By Rudolf Eucken. Translated by Meyrick Booth, Ph.D. Charles Scribner's Sons, 1912. Pp. 488.

Life's Basis and Life's Ideal: The Fundamentals of a New Philosophy of Life. By Rudolf Eucken. Translated by Alban G. Widgery. Adam and Charles Black, 1911. Pp. xxii+377.

Students of philosophy will read the former of these two recently translated works of Professor Eucken with more satisfaction—with less irritation, in fact—than the latter, and that for two reasons. One of these is to be found in the words of the translator of the "Geistige Stroemungen": "I have endeavored throughout to render the sense of the original in the simplest

English I could command, but I have not attempted to secure exact literal accuracy." Mr. Widgery's translation of the "Grundlinien" makes more attempt at literal exactness, and while the results are not so deplorable as in the case of Dr. Tudor Jones' recent rendering of Eucken's important work, "Die Wahrheitsgehalt der Religion," still he has not succeeded as well in his self-imposed task of making the message of the prophet accessible to the English reader as has Dr. Booth. The latter has proved himself a true forerunner, making the crooked places straight and the rough ways smooth. It is a case where literalness of translation is not necessary; Eucken's concepts are not used with a very sharply defined meaning, and free expression in idiomatic English is more than usually safe.

This brings us to the other reason for the greater satisfaction with "Main Currents" than with the other book, viz: the characteristics of Eucken's own thought. He sees and depicts systems and movements in their broad outlines, rather than in detail. The result is that in reading the critical work one who has in mind the details of contemporary philosophy will find the author's broad characterizations almost uniformly just and illuminating. But when he comes to the constructive work the reader is disappointed to find here again only general characterizations, where he had a right to look for detailed philosophical argument—a charcoal sketch, when what he looked for was a finely finished painting. Eucken—to quote an oft-repeated observation—is more a prophet than a philosopher; he tells us what philosophy must be if it is to satisfy the demands of the human spirit at its best, but he does not take us far in the construction of such a philosophy. This is to be accounted for by the fact that he is a pioneer in "a new philosophy of life," the preparation for which is not any intellectual process, but a spiritual conversion. He who will appreciate Eucken most is perhaps he who needs him least. If one is strongly in sympathy with this philosophy of the "independent Spiritual Life," with its activism, its ethical dualism, and its endeavor after a religious monism, and if he is able to read into these general features a more detailed philosophical system, although he will find little to criticize in the doctrine of this contemporary prophet, he will be more likely to commend him to others than to spend much time himself in the study of his numerous works. To the

unsympathetic, however, much in these expositions of spiritual vitalism will appear vague and rhapsodical.

D. C. Macintosh.

Missions, Their Rise and Development. By Louise Creighton. Henry Holt & Company, New York, 1912. Pp. 256. Fifty cents net.

Mrs. Creighton's literary experience added to a wide knowledge of her subject, which ranks her as the most valued woman member of the Edinburgh Conference Continuation Committee, makes this brief volume the best account, within equal compass, of a great enterprise. Yet the limits are altogether too contracted to admit of anything like a satisfactory treatment of Missions. Generalities are necessitated and no one phase of the subject is adequately treated. Aside from space limitations, there are a number of misstatements and even more half truths which make it an unsafe source for anything except broad generalizations.

H. P. Beach.

Religion in China. Univerisms A Key to the Study of Taoism and Confucianism. By J. J. M. DeGroot, Ph.D., LL.D. G. P. Putnam Sons, New York, 1912. Pp. 327. $1.50 net.

This volume of "American Lectures on the History of Religions," a course heard in 1911 at Yale, is an echo of the author's voluminous tomes on the lower phases of Chinese religion; hence the overemphasis of animistic features and of popular, rather than canonical, views of religion. New China will little enjoy its rehearsal of superstitions with little relief from Confucianism's higher teachings, while Republicans will wonder at Chapter VI. and the Emperor's relation to the Tao of man. As written in a transitional period, it should have been less obscurantist in outlook; as a brief exposition of Chinese superstitions and of survivals in Taoism and Confucianism it is most valuable.

H. P. Beach.

Mission Problems in Japan, Theoretical and Practical. By Albertus Pieters, M.A. Board of Publication (Reformed Dutch Church), New York, 1912. Pp. 188. Seventy-five cents net.

Twenty years' experience and observation of an unusually thoughtful missionary make this volume valuable, particularly on the scientific side, despite the limitations of a prevailingly denominational and provincial outlook. Believing that Christianity will require time to become Japan's religion, Mr. Pieters discusses the general, religious and moral conditions under which the enterprise must proceed. He then states his views as to the organization of the Church, its evangelistic work, the mooted question of Christian education, and concludes with a brief review of Christianity's achievements in the Far East. On the whole it is the best brief volume on Japanese missions theory, but would have been more helpful if much more extended.

H. P. BEACH.

The Making of the New Testament. By Benjamin W. Bacon, D.D. Henry Holt & Co., New York, 1912. Pp. 254. Fifty cents net.

Those who are familiar with Professor Bacon's writings will not be surprised to find that this contribution to the Home University Library of Modern Knowledge is no mere popular summary of commonly accepted opinion concerning the origin of the New Testament literature. Brief as it is, the book is a fresh and stimulating contribution to literary criticism and to historical construction. Those who are most familiar with the problems of present day New Testament study will appreciate and enjoy the book most. Yet any intelligent reader, who knows what historical methods are and what they accomplish in other fields of research, will gain from this treatment a true conception of the problems which the modern historian is attacking in the New Testament, of the means by which solutions are sought, and of the directions, even where it is too early to speak of results, toward which such studies tend. That the method of literary analysis is applied goes without saying, but still larger place is given to the method of comparative religion, without which the central problem of the New Testament, that of the change from the gospel of Jesus to the gospel *about* Jesus, cannot be solved. Professor Bacon thinks that this change, which means the transition from Jesus and Peter to Paul and John, is the transition from a Jewish

to a Greek conception of redemption; and of it, as well as of the less radical yet very important transition from Paul to John, illuminating expositions are given. But details cannot be spoken of here, since the book touches upon all the fundamental subjects not only of New Testament Introduction, but of theology as well. It tempts comment at a multitude of points. I can only say that it summarizes in comprehensive and brilliant fashion the conclusions of a master workman in this field; and that Dr. Bacon's pupils, past and present, and all other students of the New Testament will be grateful to him for it.

F. C. Porter.

The Epistles of St. Paul to the Thessalonians. International Critical Commentary. By Prof. J. E. Frame. Scribner's, 1912.

This commentary is both a solid and a skillful performance which American scholarship has reason to welcome with pride. The standpoint is that of a conservative critic, cautious but unprejudiced. The authenticity of II Thessalonians is defended in a thorough and persuasive discussion, and it is dated a few weeks later than I Thessalonians, in the spring of 50 A. D. The conditions and problems which the letters were written to meet are set forth in an illuminating fashion. In distinction from other books in this series, each section is introduced by a paraphrase and a translation; and in these the writer's understanding of the passage is clearly given. The translation is an uncommonly skillful attempt to give to the English reader those finer shades of meaning, emphasis, suggestion, which the Greek imparts to one thoroughly at home in it, and which translations are apt to miss, especially when they try to be literal. The aim to be useful to ministers and to general readers, as well as to contribute to the advance of scholarly interpretation is apparent, and is pursued with rare success.

F. C. Porter.

The Religion of Israel under the Kingdom. The Kerr Lectures, delivered in the United Free Church College, Glasgow, 1911-12. By Adam C. Welch. T. & T. Clark, 1912.

This book is not quite so comprehensive as its title indicates, but is a Biblico-theological treatment of the stories of JE,

prophecy before Amos, the prophets Amos, Hosea and Isaiah, and the Book of Deuteronomy. It is a fresh and able treatment, showing, especially in the appended notes, familiarity with the literature of the subject, and independent scholarly judgment. It is written from the modern critical standpoint. The influence of Gressmann's view of the age and nature of the prophetic eschatology leads the writer to give a larger place than is now usual to the element of hope in the early prophets. Isaiah's authorship of the semi-divine Messiah of 9:2-7 and 11:1-9 is defended; and in general Isaiah's message is regarded as fundamentally one of hope, based on his own experience of redemption (6:1-7); contrary to the tone of 6:9-13, which expresses the fears of the young prophet, not the contents of his message; contrary also to chapters 2-5, uttered under the influence of Amos, before he had found his proper self. Dr. Welch's discussion of this, which is one of the most difficult of the important problems in the study of the prophets, is suggestive even though not conclusive.

F. C. PORTER.

The Religious Forces of the United States. By H. K. Carroll, LL.D. Scribner's. Pp. 488. Two dollars net.

Dr. Carroll's invaluable work, first published as the initial volume in the American Church History Series in 1893, is here revised and brought down to 1910. In addition to the study of the results of the religious census of 1890, which formed the introduction to the first edition, the author here presents similar studies of the Government Census of 1906 and of the returns for 1900 and 1910. The body of the book contains Dr. Carroll's well-known classification and description of the various churches, together with the general statistical summaries. For all students of the condition and characteristics of Christianity in the United States the volume is indispensable.

HENRY HALLAM TWEEDY.

The Method of the Master. By George Clark Peck, D.D. Fleming H. Revell Company. Pp. 207. One dollar net.

On opening this book the reader is puzzled to know whether he is dealing with essays or with sermons. His final judgment is apt

to be that they are neither because they are a combination of both. Dr. Peck has a persistent habit, in his case a fascinating one, of beginning with a quotation or an illustration. With this he delights to play; and one settles himself in his easy chair for a chat with a close relative of Samuel Crothers or Augustine Birrell. Before three paragraphs are finished, however, the homilist scents the preacher; and by the time the end is reached, he is quite ready for the closing hymn.

Twelve problems form the substance of the chapters—the problems of finding God, of doubt, of sin, of salvation, of poverty, of divorce, of the Sabbath, of sickness, of conflicting duties, of sorrow, of the future, and of Jesus. These are dealt with in the light of Christ's treatment of individual cases, so that they form, as the sub-title of the book states, "a study of the clinics of Jesus." Insight, skill, broad culture and genuine homiletical power are everywhere apparent. The style is vigorous, pithy, full of light and warmth and color, so much so that an occasional minor fault, such as the insufficiently guarded generalization regarding the attitude of Socialism toward marriage, is almost overlooked on account of the reader's absorption in the rush and beauty of the thought. The book will bring some men, who have first wriggled in and then out of their pews, under the spell of genuine sermons—or would, if the men could be induced to read a book bearing such a title.

Henry Hallam Tweedy.

Studies in the Psychology of Sex—Vol. VI—Sex in Relation to Society. By Havelock Ellis. Philadelphia, F. A. Davis Co., 1911.

The Task of Social Hygiene. By Havelock Ellis. Boston and New York, Houghton, Mifflin Co., 1912.

In these two volumes from the pen of Havelock Ellis we have an important contribution to a subject of growing interest. "Sex in Relation to Society" is the last of six volumes by this author devoted to the psychology of sex. This volume possesses the most interest to the general reader in that it takes up at length the subjects of Prostitution, Sexual Morality, and Marriage. A historical treatment is generally given in the beginning of every

chapter. The references are full and accurate. The treatment is scientific and this volume constitutes what is perhaps the best single volume upon this subject. The treatment is frank and leaves no doubt as to the opinion of the author. If a minister were to have in his library but one book upon this subject, this volume is to be recommended.

"The Task of Social Hygiene" deals in a general way with the subject of Eugenics. Some of the material has appeared before and the principal criticism of the volume is that it does not proceed in a straightforward manner from start to finish. Certain chapters like "War Against War" and "An International Language" do not seem to fit into the scope of the volume. The book is rather a series of essays than a systematic development of the subject.

WM. B. BAILEY.

Ethics. By G. E. Moore. New York, Henry Holt & Company.

This book is essentially a critique of the utilitarian theory of ethics, although the author declares his aim to be "to state and distinguish clearly from one another what seem to be the most important of the different views which may be held upon a few of the most fundamental ethical questions." (P. 11.) The first two chapters contain an exposition of utilitarianism. The next three chapters discuss the most important objections to the theory, and point out in what respects it is true. According to the author utilitarianism "is right so far as it merely asserts the three principles (1) That there *is* some characteristic which belongs and must belong to absolutely *all* right voluntary actions and to *no* wrong ones; (2) That one such characteristic consists in the fact that the total consequences of right actions must always be as good intrinsically, as any which it was *possible* for the agent to produce under the circumstances (it being uncertain, however, in what sense precisely the word 'possible' is to be understood), whereas this can never be true of wrong ones; and (3) That if any set of consequences A is once intrinsically better than another set B, any set precisely similar to A must always be intrinsically better than a set precisely similar to B." (P. 227.)

But, although the author concedes utilitarianism to be right in

affirming these three principles, he affirms the theory to be "utterly wrong" in its decision as to "what kinds of consequences *are* intrinsically better or worse than others," for it declares "that intrinsic value is always in proportion to quantity of pleasure." (P. 246.). (It might be said here that John Stuart Mill's utilitarianism does not so declare.) After rejecting this view as utterly wrong the author substitutes for it the doctrine of intrinsically good things (p. 248), and points out the *common* characteristics of intrinsic goods as follows:—"(1) it does seem as if nothing can be an intrinsic good unless it contains *both* some feeling and *also* some other form of consciousness; and, as we have said before, it seems possible that amongst the feelings contained must always be some amount of pleasure. And (2) it does also seem as if every intrinsic good must be a complex whole containing a considerable variety of different factors—as if, for instance, nothing so simple as pleasure by itself, however intense, could ever be any good." (P. 249.)

The book is severely analytical, and the style scholastic. The fruits of so much analysis seem disappointing, especially when we come to the constructive part of the book. It is difficult to understand why such a book is included in a Home University Library. It is more adapted to the needs of the student in the class room.

E. H. Sneath.

A Critical and Exegetical Commentary on the Johannine Epistles. By Rev. A. E. Brooke, B.D. (International Crit. Commentary Series.) New York, Chas. Scribner's Sons, 1912. Pp. xc+242.

Dean Brooke's recent addition to this standard series of New Testament commentaries is eminently worthy of its place. Comprehensive and accurate scholarship is what we justly anticipate from him, particularly in the field of textual and philological research. And we are not disappointed. This is the groundwork of all critical scholarship worthy the name, the chief safeguard against profitless guess-work. The Johannine Epistles form the most important line of approach to the supreme critical problem of the New Testament, and henceforth for an indefinite period we

shall look to Dean Brooke's commentary as furnishing the best compend of texual and exegetical material.

It is a pity that so many misprints should have been overlooked in the proof-reading. Moreover we note that on p. lxi. the phrase "of the truth itself" is attributed by a slip of memory to "Papias' quotation of the words of the Presbyter." On p. lxxvii. the phrase is correctly referred to Papias himself in his Preface.

The general questions of date and authorship inseparable from that of the authorship of the Fourth Gospel are properly subordinate in a critical and exegetical commentary on the Epistles alone. Dean Brooke treats the evidence for identity of authorship of the four writings both fully and fairly, contributing to the further establishment of this very generally accepted view. He follows Harnack in accepting Eusebius' theory of an Asian 'Elder John' and identifying him as probably the Elder of II Jn. 1, III Jn. 1.

B. W. BACON.

Victory in Christ. By Robert F. Horton, D.D. Sunday School Times Company. Philadelphia, 1912. Pp. 116.

Seven articles on different phases of the victorious life have here been brought together in a neat and inexpensive volume. The book gives us another touch of that deeply religious nature of Dr. Horton, and brings us into the spirit of his devotion. For its thoughts and its revelation of a bit of Dr. Horton's own inner life the volume is to be welcomed.

S. K. TOMPKINS.

Yale Divinity Quarterly

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We take pleasure in announcing the names of the following men who were recently elected to the editorial staff of the Quarterly, to commence their work with the next issue: Editor-in-Chief, Marvin Rudolph Brandt, 1914, of Beloit, Wisconsin; Associate Editor, John Franklin Candy, 1915, of Dakota, Illinois; Assistant Editors, David Dunn, 1914, of Huntingdon, Pennsylvania, and Frederic Edward Lee, 1914, of Columbus, Kansas.

Announcement is made elsewhere in this issue of the award of the Day Fellowship for 1913-15 to Elmer Wallace King Mould. Mr. Mould is planning to distribute his two years of study among various universities in Germany, England, and Scotland, and has consented to contribute a short letter to each number of the Quarterly, issued during the term of his fellowship. We hope to publish the first of these letters in the November issue.

The next issue of the Quarterly, to appear in May, will be devoted to a report of the Dedication Services of the Day Missions Library and to the Annual Convocation to be held during the first days of April.

SCHOOL NOTES.

On the basis of work done during the fall term this year the Prize Scholarships have been awarded as follows:

FOGG SCHOLARSHIPS.

Class of 1913—Elmer Wallace King Mould, B.A. Union College 1909, M.A. Yale University 1911, Schenectady, N. Y.; Seeley Kelley Tompkins, B.A. Oberlin College 1901, Branford, Conn.

Class of 1914—Andrew Leitch, B.A. Butler College 1911, M.A. 1912, Glencoe, Ont., Canada; Henry Augustus Arnold, B.A. Beloit College 1909, Oak Park, Ill.

Class of 1915—Clarence Reidenbach, B.A. Butler College 1912, Nineveh, Ind.

ALLIS SCHOLARSHIPS.

Class of 1913—Francis Carr Stiffler, B.A. University of Pennsylvania 1906, M.A. Yale University 1911, Oak Park, Ill.; Bryant Wilson, B.L. University of California 1910, M.A. Yale University 1911, Berkeley, Cal.

Class of 1914—David Dunn, B.A. Franklin and Marshall College 1911, Huntingdon, Pa.; Marvin Rudolph Brandt, B.A. Beloit College 1910, Beloit, Wis.; John Clark Archer, B.A. Hiram College 1905, New Haven, Conn.

Class of 1915—John Franklin Candy, B.A. Beloit College 1911, Dakota, Ill.

The Day Fellowship for 1913-1915 has been granted to Elmer Wallace King Mould, B.A. Union College 1909, M.A. Yale University 1911, Schenectady, N. Y.

Dean Brown occupied the pulpit at the University of Chicago on March 9th and 16th and during his stay in the middle west visited some of the colleges in that section.

Professor Beach during January delivered the Porter Lectures on Missions at Beloit College. His topic was "Emergent Africa." On February 8th and 9th Dr. Beach delivered two lectures at Hampton Institute, Hampton, Virginia.

The dedication services of the Day Missions Library will be held on the evening of Monday, March 31st. Professor Walker will give an appreciation of Dr. Day and the main address will be given by Secretary A. J. Brown, D.D., of the Presbyterian Board, North. This service will form part of the program of the annual Convocation to be held March 31st-April 3d.

At a meeting of the Biblical and Semitic Club held January 24th, Professor Morris Jastrow of the University of Pennsylvania read a paper on "Babylonian Birth Omens and Monsters." The meeting of the club held February 19th was addressed by Professor L. B. Paton of Hartford Theological Seminary, who spoke on "Survivals of Primitive Religion in Modern Palestine." Professor Paton used in his lecture a very interesting and instructive set of slides. The last meeting of the club, held March 5, was addressed by Professor Bacon, who gave the first of a series of informal lectures on "Supplements to Mark by later Synoptists." The topic of this first lecture was "The Infancy Chapters."

The Fifteenth Annual Banquet of the Divinity School was held in the President's Room of the Yale Dining Club on Friday evening, February 28th. Professor Beach acted as Toastmaster and responses were made by Professor Porter and Professor Sneath. The following men also responded for their respective classes: For the Seniors, Carl A. Burkhardt; for the Middlers, J. C. Archer; for the Juniors, J. F. Candy; for the Graduates, F. L. Hall.

Mr. T. Y. Williams of the Junior Class has been chosen a member of the University debating team to meet Harvard at Cambridge on March 14th.

The recently elected officers of the Leonard Bacon Debating Club are: President, John W. Wright, 1914; Vice-President, C. J. Nelson, 1915; Secretary-Treasurer, S. W. Boggs, 1915.

Four lectures on Baptist Principles and Polity were given during February by Professor Macintosh.

On account of the Union Noon-day Lenten Services held at Center Church, the daily chapel service at the Divinity School was omitted from February 24th to March 10th.

The Middlers' Reception was held this year in the Library of the new Day Missions Building. This of itself would have made the event stand in favorable contrast with the receptions of former years. But as a result of diligent work on the part of a competent committee the evening proved one of unusual artistic quality. A string quartet from New York City added a new touch to the program and will long be remembered as the distinctive feature of the happy occasion. The date was March 6th.

At the Thursday evening devotional service on February 27th, Rev. Frank W. Bible spoke on the relation of the Christian Responsibility to the Great Awakening in China Today.

Dean Brown spent March 3-5 as Resident Pastor at Auburn Theological Seminary, where he also delivered four lectures on Preaching.

MARQUAND CHAPEL NOTES.

On January 25th the School enjoyed the privilege of hearing Professor E. F. Scott in a soulful address at the chapel hour. Dr. Scott is of English and Scotch training. He is an Oxford B.A., a Glasgow M.A., and was given the honorary degree of D.D by the University of St. Andrews. His first great impression on the world of scholarship was made by his book "The Fourth Gospel: its Purpose and Theology," one of the New Testament Literature Series published by T. & T. Clark Co., 1906. This was a book which showed particularly great sobriety of judgment and a thoroughly religious spirit, along with the mastery of critical results. He has since published a number of volumes relating to the problems of the New Testament. He is now professor of New Testament Literature in Queen's University, Canada. Professor Scott's visit was occasioned by the meeting of the "New Testament Circle." A number of New Testament scholars chiefly in New England, have undertaken together a study of particular problems connected with New Testament Science. They meet annually, going from one university to another. Last year the meeting was in New York at the Union Theological Seminary. This year at Yale, next year it will be at Cambridge. Special topics are chosen for study and the work is subdivided between the various members. The meetings are very informal for the discussion and criticism of papers assigned. There is no formal organization, the meetings being rather of a friendly club of scholars. The nine members who comprise the circle are: Professors G. F. Moore and J. H. Ropes of Cambridge, B. W. Bacon, C. C. Torrey and F. C. Porter of Yale, A. C. McGiffert and J. E. Frame of Union Seminary, E. F. Scott of Kingston, Canada, W. J. Moulton of Bangor, Me.

ALUMNI NOTES.

1876—Rev. S. T. Kidder, formerly of McGregor, Ia., is called to Fond du Lac, Wis., as interim supply.

1880—W. W. Hibbard, formerly of Phœnix, Ariz., has changed his address to 891 Locust Street, Riverside, Cal.

1886—Rev. C. E. Hitchcock, Bath, N. H., is called to North Pownal, Vt.

1888—Rev. L. F. John, Wilkinsburg, Pa., accepts a call to First, Faribault, Minn.

1889—Rev. W. W. McLane, formerly of New Haven, Conn., goes to North Leominster, Mass.

1899—Rev. E. R. Evans leaves Gloversville, N. Y., April 1, to become pastor of the First Congregational Church, Pawtucket, R. I.

1908—Rev. W. L. Sperry, who has been assistant pastor of the First Congregational Church, Fall River, Mass., becomes pastor of that church.

1909—Rev. R. H. Hamilton, Flushing, N. Y., has accepted a call to Hartford, Vt.

Rev. C. R. Watkins is pastor of the Congregational Church at Durham, Conn.

1910—Rev. H. H. Lindeman, Red Lodge, Mont., goes to Ainsworth, Neb.

1911—Hugh Hartshorne has been appointed as Instructor of Religious Education at Union Theological Seminary and Principal of the Union School of Religion. He enters upon his duties in this capacity with the fall term.

Ex-1912—Rev. F. T. Mayer Oakes accepts a call to Stoughton, Mass.

1912—Rev. and Mrs. M. L. Pontius of Peoria, Ill., announce the birth of a son, Henson Leroy, on February 4, 1913.

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